

K Philaethes; pseud.

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A
L E T T E R
T O

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Grieffswald, *Jena*, *Helmstadt*, and *Chalons*.

I cannot but hold Truth more ancient than Error; every
thing to be, firmest upon its own Bottom; and all No-
velties in the Church to be best confuted by shewing
how far they cause it to deviate from the first Original.

TWYSDEN.

Every Sentence of an Author should be true; and every
Truth a Sentence of Importance worth communicating
to the Public.

J. B.

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M DCC LXVI.

LETTER
TO THE

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For the purpose of the present inquiry, it is necessary to consider the various forms of the word, and the different meanings which it has acquired in the course of time. The word is found in the earliest records of the language, and its history is a subject of great interest to the student of English literature.



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DR. *Formey* having acknowledged his obligations for the materials from which he has compiled his Ecclesiastical History to be due to the learned *John Alphonse Turretin*, and *Paul Ernest Jablonski*, the first of whom published an Ecclesiastical History in *Latin* 1734, and the latter another in the same language at *Frankfort upon the Oder* in 1754 and 1756, both of them works of great reputation abroad, I hold it proper to inform my readers that I have not been curious to trace out the original drawer or drawers of the accounts mentioned in the following letter; and where I suppose Dr. *Formey* to have borrowed from Dr. *Mosheim*, it is from a reference I find in the notes to the translation of the former to the works of the latter, and from remembering to have read in *Mosheim* a similar account. If I am at all mistaken therein, I conceive it to be of no consequence; my view in writing being to correct the relation as I found it in

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Dr. *Formey's* work, and not to trace out the several streams through which it might have run, till I came to the fountain-head. The quotations from Dr. *Formey* are distinguished by double inverted commas, and those from other authorities by single ones.

A LETTER

L E T T E R, &c.

ESTEEMED FRIEND,

I HAVE lately been perusing a translation of the writings of Dr. *Formey*, with that pleasure which arises from consulting the works of the learned and ingenious in matters we are wont to make the subjects of our enquiry; yet although this has been the case in the general, respecting the productions thou hast been pleased to favour the world with, at least such parts thereof as have come under my review, there are however particular exceptions to the justice, and consequently propriety of many things contained therein; and as thou (as becomes a true philosopher) professest a great regard for *truth*, as the object of thy unwearied researches, according to its just definition of being "*that which*

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" IS."

“ is,” I shall make no apology for troubling thee with a few animadversions upon thy misrepresentations of a society of people in the *British* dominions called *Quakers*, as given in thy Ecclesiastical History.

As brevity will be necessary to the circumscription of my bounds within the compass of a letter, my intention is to confine my remarks principally to what thou hast advanced concerning the formation, tenets, and state of this people; in doing of which, be assured I shall endeavour to divest myself of all partiality, and shall preserve the respect which is due to that reputation thou hast established, and the high post thou fillest in the literary world: never, however, stooping so low, as to sacrifice conviction to complaisance, or what may possibly be thought due to popular opinions.

For my own part, I consider all men as fellow-citizens in this world, equally intitled to the same privileges in it as myself; and according to those rays of reason I am blessed with, I conceive I am intitled to think concerning a future state for *myself*; that no man, or set of men whatsoever, have a right arbitrarily to prescribe to me modes of faith,

or systems of religion for my conduct in this world, in order to the attainment of that bliss we naturally wish for the enjoyment of in the next; that matters of conscience are intirely free, provided they do not tend to the disadvantage of that peace and good order which is the bond of civil society; that nothing can be to me essential as articles of faith, which is repugnant to reason and the common sense of mankind. For with respect to those voluminous dissertations on the mysteries of faith, which fill up so great a part of the Vatican at *Rome*, and did also the library of the *Jesuits* college at *St. Omer's* before their dispersion, and still occupy no small space in the universities of *Oxford* and *Cambridge*, as well as many other celebrated Protestant universities and academies in *Europe*, designed for the inculcating of principles into a class of mankind intended as the lights and instructors of the Christian world, it is to be feared that these very dissertations, the product of human genius, have been one principal means of leading into those perplexities and disorders which have so much stained the reputation of Christianity, and divided her votaries: for what

can a man, divested of prejudice, conceive of a religion which he is told consists in implicit faith, but that her promulgators must have had self-interested views, and that its principles are so inconsistent with the nature of things, as evident to our senses, that they will not bear an examination by the lights which reason and revelation afford us ?

I can assure thee I am for a free and candid enquiry into all things that are of moment to us, either with respect to our situation here or hereafter ; believing that truth will suffer nothing by an impartial enquiry into it : and to me it appears one of the greatest of absurdities to recommend as articles of necessary belief, mysteries incompatible with right reason, and diametrically opposite to the nature of things. I know it may by some be objected, that the existence of that very Being, who is the object of all true religion, is unto our senses a mystery ; as no man can fully and clearly define to our understandings the nature and properties of the Godhead. And this I grant ; but it is clear to the senses that we do *exist*, because we *think* : it is also clear that we must owe our origin to some First Eternal Cause which we call

call God ; the government of such a Being is demonstrated to our senses throughout the œconomy of all nature ; and such of his attributes as are essential for us to understand, in order to our partaking of that happiness he in his purpose of creating us designed for us, have from time to time been laid down by a revelation of his will to mankind in a manner clear and demonstrative to their understandings. This is evident by *Moses's* history, and the extraordinary miracles wrought by him as a confirmation of his mission to the people, of the truth of which there were many thousand witnesses ; and that they were of a nature altogether above the abilities of men to have accomplished, without supernatural assistance, every one who believes that they ever were wrought must be convinced ; and that they were, is as unquestionable ; for no man can rationally suppose *Moses's* history to have been a fiction ; because, if that had been the case, whenever it was first attempted to have been imposed upon the world, so extraordinary a relation, unsupported by the evidence of facts, of which all the tribes of *Israel* were asserted to have been witnesses, could never have
made

made its way in the days of the greatest credulity, without meeting with a powerful opposition. But, on the contrary, we find, that how much soever the *Jews* have been divided in other matters, they have been all along unanimously agreed in the belief of this history; neither do we find from any other quarter substantial arguments for doubting of its authority or credibility; which could not be the case, if it were not true. The essentials commanded in the *Mosaic* law were very perspicuous; and whenever any thing was required of the people that the lights they were furnished with did not enable them clearly to comprehend, we find, by the Scripture-History, it was always evinced to their understandings by an extraordinary revelation or means that left them without the excuse of pleading ignorance. This hath uniformly been the case down to the Christian æra, as I think is clearly demonstrable to every reasonable man's senses.

From the beginning of the Christian æra, which, from the predictions of the preceding history, was the time of the fulfilling of the ceremonial law, another law or dispensation,
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of a more excellent nature, and better adapted to both the civil and religious government of mankind (tho' both were of divine authority) was instituted in its stead; the mission of Jesus Christ, the founder, was most clearly demonstrated to the senses of mankind by the miracles he wrought, and the powers he gave to his immediate followers for performing acts altogether above the abilities of human nature to have effected, and which shewed the agency of some supernatural eternal cause that wrought them. Their disinterested labours served also further to evince that they had no views of deceiving, as well as the powers that accompanied them shewed that they were not deceived themselves. And for a confirmation of the truth of the real existence of such persons, as well as of the authenticity of the Gospel-Law delivered by Jesus, as recorded by St. *Matthew, Mark, Luke, John, Paul, Peter, and James, &c.* we have the most numerous and well attested external evidences, for the conviction of our reason, that can possibly be brought in proof of any one fact whatsoever that was transacted in so remote a time, nay, much stronger, as is
shewn

shewn at large by the collections of the very learned and ingenious Dr. *Lardner* of this city. That these testimonies of the apostles were established by authority in the early ages of the church, and have been considered as undeniable facts throughout every succeeding age to the present, is a truth incontestable: that all the essentials respecting mens duty in both a religious and civil capacity, are there laid down with that perspicuity of diction which became the importance of the subject, and the condescending goodness of their Divine Author to the capacities of the people in a general way, for whose use they were intended, is to my understanding clear and self-evident. For to suppose the contrary, would be to put the Gospel, which was intended as the greatest act of condescension and favour to mankind universally, upon a worse footing than any preceding dispensation; which, as it is a contradiction in itself, cannot be true. Therefore the New Testament is to be regarded as a standard of faith and manners in matters religious and civil, its doctrines to be considered as free from those ambiguities it hath been
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by many authors charged with, and itself to be consistent with right reason.

This granted, I think I can prove that the Quakers principles are all of divine authority, as being deduced from the Holy Scriptures of the Old and New Testament; and that all the other authorities cited by their writers, whether called mystic, enthusiastic, fanatic, mad, or heathenish, are only advanced as secondary proofs of the reasonableness of the truths advanced by them as founded upon this revelation; and that such secondary corroborating authorities, how much soever they may have been despised by the learned Chancellor *Mosheim* or Dr. *Formey*, have been, and still are, deservedly held in the highest estimation, as the productions of men of the greatest learning, and, justly speaking, of the most unexceptionable characters, that either antiquity or the modern ages afford.

But to proceed to the examinations of thy remarks upon this people, which I intended to have entered upon immediately when I sat down to the work, without making this long digression, I shall begin,

First, Under the heads of the 13th article I find it advanced, " That about the middle

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" of

“ of the 16th century there sprung up in
 “ *England* a new set of Fanatics known by
 “ the name of *Quakers*. *George Fox*, a shoe-
 “ maker, gave rise to this sect. He was a
 “ man of a very turbulent spirit, and be-
 “ lieved that he was always filled with the
 “ divinity : he proposed his doctrine on the
 “ inward light of God in man, by the guid-
 “ ance of which they were to be entirely
 “ ruled.”

As to the opprobrious epithet of Fanatics,
 it is a term of so much sound and little true
 sense as oftentimes applied, that in this par-
 ticular case I must take the freedom of en-
 quiring into the justice of its application. If
 indeed the turbulency of that spirit, so con-
 fidently asserted to predominate in *George*
Fox and his friends, can be proved, that will
 undoubtedly decide its propriety : but from
 whatever information I have been able to
 procure that is worthy of credit, his temper
 was so far the reverse of being turbulent,
 that, if the testimonies of his friends, coter-
 mporary with him, who had at least as good
 opportunities of being well acquainted with
 his disposition, as any more modern writers
 whatever that have made free in character-
 izing

izing of him ; I say, if these are to be credited, he was ‘ a man of so meek, contented, ‘ modest, easy, steady, and tender a disposition, that it was a pleasure to be in his ‘ company. He exercised no authority but ‘ over evil, and that every-where and in all, ‘ but with love, compassion, and long-suffering.’ This is the character that *William Penn* gives of him, and that not from the report of others, but from a long personal acquaintance with him : to which I shall subjoin what *Thomas Ellwood* has also asserted concerning him, as he himself assures us, from good experience, ‘ That he was bold ‘ in asserting what he believed to be the ‘ truth ; patient in suffering for it ; unwearied in labouring in it ; steady in his ‘ testimony to it. Deep in divine knowledge ; plain and powerful in preaching ; ‘ fervent in prayer ; quick in discerning ; ‘ sound in judgment ; able and ready in ‘ giving, discreet in keeping, counsel. A ‘ lover of righteousness ; an encourager of ‘ virtue, justice, temperance, meekness, purity, chastity, modesty, humility, charity, ‘ and self-denial in all, both by word and ‘ example. Manly in personage ; grave ‘ in gesture ; courteous in conversation ;

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‘ weighty

weighty in communication; instructive in discourse; free from affectation in speech or carriage. A severe reprov-er of hardened sinners; a mild and gentle admonisher of such as were tender and sensible of their failings; full of brotherly love and fatherly care.

All I shall say myself to these testimonies is, that I believe *William Penn* and *Thomas Ellwood*, the authors of them, to have been men of at least as great veracity as any authorities that can be cited to asperse *George Fox's* personal character; notwithstanding the injustice done *Penn* by Bishop *Burnett*, as inserted into Dr. *Mosheim's* Ecclesiastical History, from which work I perceive thou hast principally taken thy account. Be assured, however, I would by no means wish by this remark to retaliate aspersions upon the character of Dr. *Burnett*; for tho' as an author he hath related many things that I cannot believe, yet I believe him to have been a learned, honest, well-meaning man; and if it was possible to be done, for the reputation of so great a character, I could almost with tears of compassion wipe out those blemishes which his blind prejudices misled him to insert in his works.

George

George Fox having been a shoemaker, I presume cannot be mentioned as a lessening to his abilities, or as a reflection upon the goodness of his heart. I am sure *Dr. Formey* is too well acquainted with the history of this world to think or intend either ; and as to his believing himself always filled with the Divinity, &c. it is true, after he became settled in his principles he every-where in his writings asserts the necessity of the indwelling of the Spirit of Christ in man, as the one thing essential to eternal happiness ; and believes himself to have been actuated by the operations of the Divinity upon his soul in most of his undertakings ; if it cannot be proved that his life was a contradiction to the nature of this Divinity, as testified of in the Sacred Records, what is there inconsistent with Scripture or right reason in this belief ?

But to proceed with thy relation : “ He “ [*i. e. George Fox*] proposed his doctrine “ on the inward Light of God in man, by “ the guidance of which they were to be “ entirely ruled.”

True ; especially so in matters of a religious nature.

“ In

“ In the troublesome times of *Charles*
 “ the First his party so much increased, that
 “ they would not be kept in any bounds,
 “ but dared to interrupt the public worship,
 “ and furiously attack those who celebrated
 “ it.”

I would here observe, that superstition and dissimulation were very much the characteristics of those times ; and allowances must be made for the general distemper of party heats through religious zeal (so called) that then prevailed in these kingdoms : indeed cool reason seemed to have forsaken the realm ; and if some Quakers at that time did partake of a disorder that infected this then unhappy isle, it is not to be wondered at ; but this I think is indisputable, that their zeal (if it was carried too far) was honestly intended to promote the best ends, and quite devoid of lucrative or honorary views with respect to themselves. Under a conviction of duty, many of them did go to the places of assembly for worship ; and when the ministers that were celebrating it had done, they took the opportunity so large assemblages of people afforded to declare what they found their minds impressed with ; in
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the discharging of which they say they experienced that inward peace and serenity of mind, which abundantly recompensed them for the dangers to which their persons were exposed, and the losses they so frequently sustained by the most severe and oftentimes unwarrantable prosecutions.

In the discharging this (at least apprehended) duty, they most commonly had to expose to their audience the weak and unfavourable side of hypocrisy and priest-craft, and recommend them to the High Priest of the sanctuary, in whom there never was nor is any guile; even to the influence of that pure Spirit which Christ promised should, by its operation upon the spirits of the true believers (without respect to condition of circumstances as to the riches of this world, or as to matters of their former belief) lead them into all truth; *i. e.* such truths as were or are essential to their eternal happiness.

I believe I may safely challenge the whole tribunal of priests and authors, that approve the charge cited, to prove any more violent attacks made upon the celebraters of the public worship by any person in unity with
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the Quakers, than these I have just related. How far those were justifiable, I leave intirely to the good sense of my readers to judge for themselves.

“ The order that *Cromwell* re-established
 “ in the state, and which he maintained
 “ with the utmost severity, repressed the im-
 “ petuosity of these mad-men, who under
 “ pretence of obeying the Spirit, disregarded
 “ all laws both divine and human. He
 “ found it necessary to lay aside all lenity,
 “ and inflict the heaviest punishments,
 “ which these fanatics endured with great
 “ fortitude ; numbers of them perished in
 “ prison, through their obstinacy and extra-
 “ vagances.”

I trust Dr. *Formey* will pardon me in saying, Bold assertions, unsupported by facts, prove nothing more than the presumption of their author ; of which this groundless charge is a true specimen from its original drawer. And, as every writer is supposed to approve the copy he follows in relation to any matter of fact, I must say, that Dr. *Formey* has here, in the strength of his painting, related a fiction that greatly disgraces the space it fills in his work : It in
 short

short deserves no answer; but as positive a denial of what it asserts. For no people have paid a more religious obedience or submission to the laws of the land, than what the Quakers have done ever since their first formation into a distinct society of people; where those laws were not, according to their best understanding, contrary to the laws of Divine wisdom as recorded in the Scriptures, and to that in their own consciences. Where this was the case, they preferred that peace of mind which arose from adhering to the latter, before all other advantages that they might have reaped in this life by joining with the former, and that even to death itself; which, it is true, many of them suffered, with such resignation and fortitude, as shewed at least the sincerity of their scruples, and a firm belief of a future reward; their last utterances speaking peace and true consolation at their exit.

That there were many great extravagances committed in England in this distracted period, is beyond all doubt, and these under the pretension of religious concerns; but till it can be shewn, by well authenticated instances, that the Quakers were justly charge-

able with them, either by their being immediately concerned therein, or countenancing of them, they will, I trust, be held innocent of the charge by every honest and reasonable man : for it is just maxim established in law here, to suppose every man innocent of a crime till he can be proved guilty.

One instance of extravagance, however, the nearest related to them of any that I know of, and which, through the prejudice or ignorance of writers in a pretty general way, they stand charged with, especially by foreign authors (tho' very few of our own can be excepted) is the case of James Naylor, who joined himself in communion with the Quakers, and for a time was approved of by them ; but according to his own confession (after his return to his senses) ‘ not
 ‘ minding in all things to stand single and
 ‘ low to the motions of that endless life (by
 ‘ which he witnessed himself to be influenced
 ‘ in former times) by it to be led in all
 ‘ things within and without ; but giving
 ‘ way to the reasoning part as to some things
 ‘ which in themselves had no seeming evil,
 ‘ by little and little it drew out his mind
 ‘ after

' after trifles, vanities, and persons, which
 ' took the affectionate part ; by which his
 ' mind was drawn out from that constant
 ' watch and pure fear into which he was
 ' once begotten. Thus having lost his guide,
 ' darkness came upon him, and the adver-
 ' sary of his happiness prevailed ; so that he
 ' lost the condition to which he had before
 ' attained ;' and by the workings of a self-
 conceived imagination, he went such lengths,
 that indeed his extravagancies bordered upon
 madness, and he was punished with great
 severity as a blasphemer : but the Quakers
 were so far from approving of this species of
 delusion or madness, that they disowned
 him and all his disorderly acts. Neverthe-
 less, when he had seen his folly, and came
 to give evidence of a sincere repentance, by a
 deep humiliation of mind, they received him
 again into their communion ; which I think
 not only evinced a spirit of humanity that
 was amiable, but also a truly Christian dis-
 position that was commendable.

Upon examining of *Geo. Fox's Journal*
 respecting *Nayler's* case, in the third edition,
 printed in 1765, I find the following note,
 ' *James Nayler* was a monument of human

frailty. His gift in the ministry was eminent; his experience of Divine things truly great. He fell through unwatchfulness, but was restored through deep sufferings and unfeigned repentance. His own writings are the most clear and lively description of the various dispensations he underwent: some of them deserve to be transmitted to the latest posterity.

The frailties of human nature are such, that we find the wisest and best of men are liable to fall from that profitable knowledge whereunto they may have attained; especially if pride and presumptuous confidence get possession in their minds. It is somewhat remarkable, that such weak instruments as women (and we don't find any of those here alluded to at all distinguished for their capacities with respect to wisdom) should have administered occasions for the fall of *Adam*, *Lot*, *Sampson*, *David*, *Solomon*, and *Peter*.

A weak creature may sometimes prove a strong tempter, (I think was the remark of a divine of the last century) too strong for man's wisdom, as example shews. The voice of a maid was the instrumental means that tempted *Peter* to deny his Master; and

and if I may be allowed to mention *Nayler* after such eminent characters, the extravagant encomiums of some religious mad women raised that presumptuous confidence in him, which produced his fall: however, I do not by any means intend this observation as a reflection upon the sex; being fully persuaded that there are in this age, as well as that there have been in preceding ages, women endowed with capacities so cultivated and adorned, as to reflect equal, if not superior credit on the human species than what the men can boast of. But to resume Dr. *Formey's* narration.

“ The fury of the Quakers was softened
 “ by degrees; and under the reign of *Charles*
 “ the Second there was no subject of com-
 “ plaint against them. It then became easy
 “ for them to give some appearance of a
 “ system to their divinity, a form to their
 “ church discipline, and some rules for their
 “ conduct. This was done with success by
 “ two famous men amongst them, *Robert*
 “ *Barclay* and *William Penn.* King *Charles*,
 “ however, was not well disposed towards
 “ them, and they experienced very severe
 “ treatment during the course of this reign;
 “ but

“ but the mildness, the patience, and the
 “ moderation which they expressed on their
 “ trials, conciliated the minds of men in
 “ their favour, and engaged the monarch
 “ to alter his sentiments with regard to
 “ them.”

A sensible dispassionate account, excepting a misapplication of the term Fury. The principal change appears to me to be owing to the people's having become better acquainted with the Quakers and their principles, and having opportunities of seeing through the false accusations that interest, prejudice, and ignorance, had raised against them; as also to their being become a pretty regular body as to their established meetings within themselves, which the great increase of their numbers had about this time enabled them to effect. But the principles they professed were the same that *George Fox* first preached up, and remain so to this day; they still holding *George Fox's* memory in the highest estimation, as an instrument made use of by Infinite Wisdom for the work he was engaged in.

“ Those who carefully study the true
 “ doctrine of the Quakers, will soon per-
 “ ceive

“ ceive how much they are beholden to the
 “ mystics of the earliest times. *Barclay* and
 “ *Penn* took great pains to give the materials
 “ collected from these sources a more spe-
 “ cious appearance: this they successfully
 “ effected.”

Mosheim, I think, mentions *Origen* in the second century as the first and principal of these mystics; who, it is true, is quoted by some of the principal of the Quaker writers, *Barclay* and *Penn* in particular; and every one who is read in ecclesiastical authors of any eminence, will find him in the number of those they make use of for sentiment, learning, and piety: for tho’ many object to part of his doctrines, in which list every Quaker that hath read him may be included; yet such is his acknowledged worth, that I think he is quoted by nearly all the great writers upon matters of religious controversy on all sides of the question. It cannot then surely be an objection to the Quakers principles that some of their writers have also made use of his works, to shew that parts of them agree with Scripture, right reason, and their own doctrines; for, as I have before observed, that is the only use
 they

they make of any authors they have taken from; and of the respectable list of mystics, enthusiasts, fanatics, &c. viz. "*Christophilus Kottirus, Christiana Poniatowski, Nicholas Drabicius, John Amos Cominius, Theophrastus Paracelsus, Jacob Bæhmen, Balthasar Waltber, John Lewis, Lewis Gistheil, Abraham de Franckenberg, John Theodore Ischjesch, John Angel Wanderhagen, Christian Hoburg, Paul Falgenbauer, and Quirinus Kulbmann,*" there is not so much as one of them quoted, as I ever remember to have met with, by any of the Quakers; tho' it is possible there may, and they may have escaped my notice: but I rather believe their names are unknown to nearly all the members of that society, *Jacob Bæhmen's* only excepted; concerning whom that celebrated metaphysician Dr. *Henry Moore* says, that he was one of the chief of the *Teutonic* philosophers, from whom the Quakers borrowed their principles. However, after this he became better acquainted with both the men and their manners, and found that, like many others, he had through ignorance and prejudice misrepresented them, as appears by the latter part of his own writings. There can be no doubt with me but

but that most of the principal of the Quaker writers were acquainted with *Jacob Bæbmen's* writings; yet I will venture to assert, that it is a task beyond the abilities of any of the literati to shew that they approved of the mystic and extravagant parts thereof: on the contrary, he appears to me to have been an author of little or no reputation with them; and among the commonalty in this kingdom, of whatever sect or denomination, his name was not known till within these few years past that *William Law*, a learned and pious man, employed his abilities in recommending his doctrines to the public; and they have received no small strength since by the refinements and support of a still more ingenious advocate, *John Payne*, of this city. Whatever *Jacob Bæbmen* and his followers extravagancies may have been with respect to their mystic notions (which I by no means approve) yet charity obliges me to believe that their sincere piety and virtues, in the day of their final change, recommended them as proper objects of divine mercy and favour. But with respect to the Quakers, the immediate objects of their concern, next to that of their duty to

the Supreme, in a general way are trade and commerce, whereby they may provide the necessaries of this life for their own and families comfortable subsistence; and the more worthy part of the society appropriate a large portion of the time they have to spare from the absolutely necessary business of this life, to the preservation of good order in the body, and their substance to its creditable support. For tho' they have not, nor ever had, any priests to pay, yet they have great expences of poor, keeping up their meeting-houses, &c. so that they have not much time to study literature, or cultivate the sciences in theory. To this may be owing the uncorrected aspersions that have so frequently been published concerning them, particularly in large works, and in foreign productions; for of all the foreign authors that I recollect to have mentioned them latterly, the ingenious Chevalier *Dennis de Coetlogon*, in his *Universal History of Arts and Sciences*, addressed to the *Marshall de Belleisle*, Duke of *Gisors*, is the most impartial, candid, and unexceptionable; tho' he might have been much better informed from his accomplished friend *Josiah Martin*

of

of this city, if he would have taken the trouble of making proper enquiry.

“ The first and principal tenet of their
 “ Divinity, and that from which all others
 “ are derived is, that men possess an innate
 “ ray of Divine Light and Wisdom, independent of any faculties of the soul. This
 “ Light brings them to God and eternal
 “ salvation, provided that the soul, conquering all carnal affections, and getting
 “ the better of the tyrannical empire of the
 “ senses, give herself up to the guidance of
 “ the Divinity that dwells within her, and
 “ readily receives those instructions which
 “ this inward voice offers to her.” Again :
 “ While they thus extol this heavenly light,
 “ they as much depreciate the authority
 “ and use of Sacred Scripture, which they
 “ call a dead letter, of no other use to
 “ man, than as it incites him to seek and
 “ reverence this Light which dwells within
 “ him.”

Of these distinguishing characteristics of their belief, I shall take the liberty of being pretty copious in the explanation. First, then, from *William Penn*, whose sentiments

therein agree with the rest of his friends, in his paternal advice to his children, written for their instruction, I find, at the close of the first chapter, upon the beginning of all true wisdom and happiness, the holy fear of God, he says, ‘ Having thus expressed myself to you, my dear children, ‘ as to the things of God, his truth and kingdom, I refer you to his Light, Grace, ‘ Spirit, and Truth within you, and the Holy ‘ Scriptures of Truth without you, which ‘ from my youth I loved to read, and were ‘ ever blessed to me, and which I charge you ‘ to read daily ; the Old Testament for ‘ history chiefly ; the Psalms for meditation ‘ and devotion ; the prophets for comfort ‘ and hope ; but especially the New Testament for doctrine, faith, and worship ; for ‘ they were given forth by holy men of God ‘ in divers ages, as they were moved of the ‘ Holy Spirit, and are the declared and revealed mind and will of the Holy God to ‘ mankind under divers dispensations ; and ‘ they are certainly able to make the man of ‘ God perfect through faith unto salvation ; ‘ being such a true and clear testimony to
‘ the

' the salvation that is of God through Christ
 ' the second *Adam*, the light of the world,
 ' the quickening Spirit, who is full of grace
 ' and truth, whose light, grace, spirit, and
 ' truth, bear witness to them in every sen-
 ' sible soul, as they frequently, plainly, and
 ' solemnly bear testimony to the light, spirit,
 ' grace, justification, redemption, and con-
 ' solation, and in all men to their visitation,
 ' reproof, and conviction in their evil
 ' ways.'

After having directed them in their essen-
 tial duties respecting their future welfare ac-
 cording to his best apprehensions, and in such
 prudentials as regarded their felicity and
 true honour in their journey through this
 life, I find his advice closed with the fol-
 lowing truly pathetic, nervous, and senti-
 mental expressions: ' I have chosen to speak
 ' in the language of the Scriptures, which
 ' is that of the Holy Ghost, the Spirit of
 ' Truth and Wisdom, that wanted no art
 ' or direction of man to speak by, and ex-
 ' press itself fitly to man's understanding:
 ' but yet that blessed principle, the Eternal
 ' Word I begun with to you, and which
 ' is that Light, Spirit, Grace and Truth I
 ' have

' have exhorted you to in all its holy ap-
 ' pearances or manifestations in yourselves,
 ' by which all things were at first made,
 ' and man enlightened to salvation, is *Py-*
 ' *thagoras's* great Light and Salt of Ages,
 ' *Anaxagoras's* divine Mind, *Socrates's* good
 ' Spirit, *Timæus's* unbegotten Principle, and
 ' Author of all Light, *Hieron's* God in Man,
 ' *Plato's* eternal, ineffable, and perfect Prin-
 ' ciple of Truth, *Zeno's* Maker and Father
 ' of all, and *Plotin's* Root of the Soul;
 ' who, as they thus stiled the Eternal Word,
 ' so for the appearance of it in man they
 ' wanted not very significant words. A do-
 ' mestic God, or God within, says *Hieron*,
 ' *Pythagoras*, *Epictetus*, and *Seneca*; Genius,
 ' Angel, or Guide, says *Socrates* and *Timæus*;
 ' the Light and Spirit of God, says *Plato*;
 ' the divine Principle in man, says *Plotin*;
 ' the divine Power and Reason, the infal-
 ' lible immortal Law in the minds of men,
 ' says *Philo*; and the Law and living Rule
 ' of the Mind, the interior Guide of the
 ' Soul, and everlasting Foundation of Virtue,
 ' says *Plutarch*. These were some of those
 ' virtuous *Gentiles* commended by the apostle
 ' *Rom. ii. 13, 14, 15.* that tho' they had not

‘ the law given to them as the *Jews* had,
 ‘ with those instrumental helps and advan-
 ‘ tages, yet, doing by nature the things con-
 ‘ tained in the law, they became a law unto
 ‘ themselves.’

I believe I may safely challenge Dr. *Formey* to produce, throughout all his historical and philosophical researches, sentiments more generous and noble, worthy of a great man, the scholar, the philosopher, nay, the Divinity within man, since the time of the apostles.

As thou seemest to think that the definitions of the terms they so frequently make use of, *viz.* Spirit, inward Light, Grace, &c. are not distinctly understood, or at least clearly explained by them, I shall here insert from *Penn* a definition of them: ‘ It is called
 ‘ *Light*, *John* i. 9. iii. 19, 20, 21. and viii.
 ‘ 12.—*Eph.* v. 8, 13, 14.—1 *Thess.* v. 5.—
 ‘ 1 Epist. of *John* i. 5, 6, 7.—*Rev.* xxi. 23.
 ‘ because it gives man a *sight* of his sin. And
 ‘ it is also called the *quickening Spirit*, for
 ‘ so he is called, and the Lord from heaven,
 ‘ as 1 *Cor.* xv. 45, 47. who is called, and
 ‘ calls himself, the Light of the world, *John*
 ‘ viii. 12. and why is he called the *Spirit*?
 ‘ Because

' Because he gives man spiritual life. And
 ' *John* xvi. 8. Christ promised to send his
 ' Spirit to convince the world of their sins.
 ' Wherefore that which convinces of sin, is
 ' the Spirit of Christ. This holy divine
 ' principle is called *Grace* too, *1 Tim.* ii. 11,
 ' 12. there you will see the nature and
 ' office of it, and its blessed effects upon
 ' those that were taught of it in the primitive
 ' days. It is called *Grace*, because it is God's
 ' love, and not our *desert*; his *good-will*, his
 ' kindness. And he that is full of *Grace* is
 ' full of *Light*; and he that is full of *Light*
 ' is the *quickenings Spirit*, that gives a mani-
 ' festation of his Spirit to every one to profit
 ' with, *1 Cor.* xii. 7. And he that is the
 ' *quickenings Spirit* is the *Truth*; so called,
 ' because it tells man the *truth* of his spiri-
 ' tual state. So that the *Light*, *Spirit*, *Grace*
 ' and *Truth* are not divers principles, but
 ' divers words or denominations given to
 ' One Eternal Power and Heavenly Principle
 ' in man, tho' not *of* man, but of God,
 ' according to the manifestation or operation
 ' thereof in the servants of God. LIGHT
 ' to *discover* and give *discerning*; SPIRIT to
 ' *quicken* and *enliven*: GRACE, to wit, the
 ' love

‘ love of God : TRUTH, because it tells men
 ‘ the truth of their condition, and redeems
 ‘ them from the errors of their ways : that
 ‘ as darkness, death, sin, and error are the
 ‘ same, so Light, Spirit, Grace, and Truth
 ‘ are the same.’ This extract I have made
 as concise as I well could, and I think it con-
 veyes a very clear expressive idea of the use
 of those terms. But I return to Dr. *Formey’s*
 narration.

“ This sect admit of no other crucifixion
 “ than that which is made in the human
 “ soul. Nay, there are some to be found,
 “ who convert the whole history of our
 “ Saviour, related in the Evangelists, into a
 “ pure allegory, representing the operations
 “ of the inward Christ on our souls.”

‘ It is evident (says *Penn*) to any mode-
 ‘ rate enquirer, that we acknowledge Christ
 ‘ in his *double* appearance ; as in the *flesh* of
 ‘ of the seed of *Abraham*, so in the *Spirit*,
 ‘ as he is God over all blessed for ever.
 ‘ Wherein is a full confession, both to him
 ‘ as a blessed Person, and as a divine Principle
 ‘ of Light and Life in the soul ; the want
 ‘ of which necessary and evident distinction
 ‘ occasions our adversaries frequent mistakes

' about our belief and application of the
 ' Scriptures of Truth concerning Christ in
 ' that twofold capacity. For it is not ano-
 ' ther than that Eternal Word, Light, Power,
 ' Wisdom and Righteousness, which then
 ' took flesh, and appeared in that holy body,
 ' by whom they have received, or can re-
 ' ceive, any true spiritual benefit: they hold-
 ' ing Light is *only* from Him, Forgiveness
 ' *only* through Him, and Sanctification *only*
 ' by Him. So that their ascribing salvation
 ' from sin and death eternal to Him in this
 ' age, who now appears by his Holy Spirit
 ' to their souls, as before expressed, cannot
 ' render Him no Saviour in that age, or
 ' make void the end and benefit of his
 ' blessed appearance then in the flesh on
 ' earth, or his mediation now in glory, for
 ' those that believe in Him in this age; whose
 ' doctrine pierced, whose life preached,
 ' whose miracles astonished, whose blood
 ' atoned, and whose death, resurrection, and
 ' ascension, confirmed that blessed mani-
 ' festation to be no less than that of the
 ' Word God (the life and light of men)
 ' manifested in the flesh, according to the
 ' apostle *Paul*, for the salvation of the world,
 ' and

‘ and therefore properly and truly was the
 ‘ Son of man on earth, and is now as truly
 ‘ the Son of man in glory, as the head of
 ‘ our manhood; which shall also be glorified,
 ‘ if we now receive Him into our hearts, as
 ‘ the true Light that leads in the way of
 ‘ life eternal, and continue in well-doing to
 ‘ the end.’ Attempts to define the mysteries
 of the resurrection and the Trinity have been
 the unprofitable employ of many of the
 school-divines; but it is a matter of doubt
 with me, whether an instance can be pro-
 duced of any one either among themselves
 or the world having been bettered thereby.
 I think a remark of the learned Dr. *Taylor*
 (perfectly agreeable with the opinions of the
 Quakers) upon the subject of the Trinity,
 may hold good in both, and is too well
 worth a place to be omitted here. It is as
 follows: ‘ He that goes about to speak of
 ‘ the mysterious Trinity, and does it by
 ‘ words and names of man’s invention, and
 ‘ by distinctions of the schools, if he only
 ‘ talk of essences and existences, hypostases
 ‘ and personalities, distinctions without dif-
 ‘ ference, priority in co-equalities, and unity
 ‘ in pluralities, he may amuse himself, and

' build tabernacles in his head, and talk
 ' something, but he knows not what. But
 ' the good man, that feels the power of the
 ' Father, and he to whom the Son is become
 ' wisdom, righteousness, sanctification, and
 ' redemption, he in whose heart the love of
 ' the Spirit of God is spread ; this man, tho'
 ' he understands nothing of what is unin-
 ' telligible, yet he alone understands the
 ' mysteriousefulness of the Holy Trinity.'

It may not in this place be altogether un-
 worthy of remark, that such hath been the
 contradiction of the Quakers opponents, that
 we find them charged with atheism, deism,
 enthusiasm, and fanaticism. Terms like these,
 so freely and so indiscriminately thrown out
 against them, would be less admirable, if
 they were confined amongst the lower class
 of mankind only ; who frequently use them
 as sounding spiteful expressions, without
 having adequate ideas of their meaning : but
 when we find such contradictions amongst
 men of education, what an affront is it to the
 senses of every man that reads with ideas
 sufficient for comprehending the use of
 words ! An historian and philosopher of the
 first rank in these kingdoms, represents the
 Quakers,

Quakers, in one part of his writings, as extravagant enthusiasts; in another, as fellow-believers with himself, *i. e.* deists. No wonder then that they are so much misrepresented by philosophers abroad.

While jesuits, priests, and pastors of other denominations, are studying the learned languages and the ancient fathers, interweaving subtilties with plain matters of fact, and disputing about the solution of others no-wise essential to the bettering of mens situation here or hereafter; while the politician and civilian are studying *Tacitus, Livy, Polybius, Rollin, Creviere, Hooke, Macaulay, Hume,* and *Smollett*; *Mosheim* and *Macklane* for dignity and elegance in historical narration and painting of characters; *Demosthenes, Isocrates, Cicero,* and *Cato* for oratory; *Cicero* for elegance, and *Plato* for purity; *Quintilian* for grammar, and *Grotius, Puffendorf, Ziegler, Barbeyrac,* and *Vattel* for the law of nature; *Milton, Saumaise, Buchanan, Bucherius, Raynoldus, Mariana, Santarellus, Scribonius, Locke,* and *Montesquieu, &c.* for other branches of politics, &c. while the physician is studying *Hippocrates, Celsus, Galen, Harvey, Sydenham, Boerhaave, Hoffman, Mead, Friend, Van Swieten, Pringle, Astruc, Haller, Lind,*
Lewis,

Lewis, Whytt, and Huxham, &c. and while the lascivious man of pleasure is cultivating in the school of *Ovid* the arts of ease, elegance, and insinuation, so as to be able with tenderness to touch the softer passions without shocking the understanding; whilst these, and many other favourite pursuits of men, engross nearly all their time that can be spared from business of absolute necessity, making them their first and chiefest good here; the honest, candid, rational Quaker is employed in the pursuit of the business belonging to his calling here, and, like a true veteran in the cause of liberty, religion, and virtue, is meditating upon the law of the Lord in his own heart, according to the discoveries of that Spirit of Truth which was promised as an instructor and guide to those who would in sincerity and humility seek for it and be led by it; and which they consider as a twofold evidence of the truths of the Gospel-History; the letter of the law without, as an external evidence, corresponding with the convictions of the Spirit of Truth (which first dictated that law) within them, in its operations upon their minds. For they say that reason is the gift of God unto man, as a light and direction to him in
this

this world ; that the Old and New Testament contain a revelation of the will of God unto man, through the influence of the Spirit of Truth which directed the penmen in the writing thereof ; and that a ray of the same Light or Spirit of Truth still dwells within the true Christian (without respect to denominations) as a witness to his mind of these truths, and a guide into all essential truths ; and that these three evidences of the supreme Being, right reason, external revelation, and the Spirit of Truth, or inward Witness, cannot possibly in the nature of things be at all contradictory to each other, all springing from one and the same unchangeable fountain, — God himself. As an explanation of what I mean by the term reason, I conceive it to be the mind's eye ; that faculty or power which discerns the fitness or agreeableness of things material or spiritual to the good of either body or mind, as well as the unfitness of other objects to that purpose. But this faculty, or power of perception, without light falling upon the object to be viewed, and reflected from thence upon the faculty, by which vision is made, would be wholly useless.

But

But to proceed in the narration. “ They
 “ do not hold all public worship in con-
 “ tempt, tho’ they do not confine the exer-
 “ cise of it to any particular time or place,
 “ or have established ministers to celebrate it.
 “ The faithful then, who are led by the
 “ Divine Spirit, without any distinctions of
 “ sex or age, may speak in the public assem-
 “ blies. It is true, they have restrained this
 “ permission, originally universal, to those
 “ who have given sufficient proofs of their
 “ spiritual perfection. And tho’ they have
 “ no ministers called and ordained to this
 “ holy office, yet they have in their large
 “ assemblies some persons appointed (in
 “ case no one should happen to be inspired)
 “ to propose some useful doctrine to the
 “ people, and to instruct them in their duty,
 “ so that the assembly may not break up
 “ without having any thing done.” This
 account I perceive is taken from the learned
 Chancellor *Mosheim*; who, as I remember,
 (for I have not his work by me, nor any
 extracts from it) adds to the latter part of
 it, ‘ that the persons appointed to officiate,
 ‘ where no one found themselves inspired,
 ‘ had a small stipend for so doing;’ and that

the reason of this appointment was, ' the
 ' Quakers were become ashamed of their
 ' silent meetings, and being ridiculed by
 ' strangers that came in among them to
 ' make their observations.' To the whole
 of which I thus reply. They are so far
 from holding all public worship in contempt,
 that they have in every place, where a suf-
 ficient number can be collected to support
 a meeting, public meeting-houses for that
 service; wherein, as hath been observed,
 the faithful (*i. e.* such as are approved of
 by the body) who find themselves engaged
 in mind to administer advice to the people
 in that ability that God giveth, and not of
 mere human acquirement, without respect
 to sex or circumstances, whether rich or
 poor, acquainted with human literature, or
 such as do not so much as know what the
 term means, according to the measure of
 that spiritual gift they may be endowed with,
 administer to the people, and that without
 an eye to any fee or reward whatsoever, but
 what arises from an honest conscientious dis-
 charge of duty. For they believe that those
 who preach the Gospel should be such as
 have experienced a redemption from the sins

and pollutions of this world, through the grace of God in Jesus Christ; and as pilgrims sojourning towards a more holy and happy habitation, their eye should be singly to the honour of the Just Recompenser of rewards there; that lucrative views here below should make no part of their inducement to engage in his service; and that purity of heart, and humility of mind, are far more essential qualifications for that holy office, than the highest attainments in point of human literature, or the most extensive acquaintance with arts and sciences. For as one of the foremost of our poets has observed, and I entirely concur with him,

A wit's a feather, and a chief's a rod;
An honest man's the noblest work of God.

The concluding saying of *Hugo Grotius*, whose character is so well known and justly admired by Dr. *Formey*, furnishes us also with a striking instance how far the cultivating of that Divine Grace, which gives true peace and serenity to the mind, is to be preferred to all human arts and sciences possible to be attained by the greatest masters thereof;

thereof; among whom perhaps the world hath known few, if any one, greater than himself, particularly in the civil law; viz. 'I would give all my learning and honour for the plain integrity of *Jean Urick*,' who was a religious, poor, sincere, honest man! And again, that he had 'consumed his life in laboriously doing nothing:' which saying needs no comment from my pen.

As to womens preaching, they believe it to be in the Divine Will, as also a practice of the primitive times, as appears by the advice of the apostle, 1 *Cor.* xi. 5. where he saith, 'Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head.' In which Epistle also he gives directions to the women how to behave themselves when they prophesied; and what he means by prophesying, he himself explains in the same Epistle, where he saith, 1 *Cor.* xiv. 3, 4. 'He that prophesieth, speaketh unto men to edification, and exhortation, and comfort; and he that prophesieth edifieth the church.' And they cannot conceive that this differs at all from preaching. I doubt not but Dr. *Formey* will agree it was a very prudent precaution for

guarding against the extravagancies of delusion, that those who appeared in a public character to exhort and advise others, should give satisfaction to the members of the same community of the propriety of their mission. For tho' I do by no means admit the justness of the remark, with respect to the Quakers in general, which thou art pleased to make under the heads of the 13th article, " That
 " they suffered their imaginations to be too
 " easily heated, and themselves to be too
 " easily governed by its workings ; too readily believing what they desired, they
 " persuaded themselves that they were inspired by the Holy Spirit, whereby they
 " gave themselves up to the dictates of a
 " deluded mind ;" I say, tho' I do not believe this to be justly applicable to the Quakers as a distinct body of people, yet, beyond all dispute, it has been very much the case with many pretenders to immediate revelation : but the abuse of any thing is no argument against the use. And tho' it is not impossible, nor improbable, that there may have been such characters amongst them, and perhaps still are, yet it must be acknowledged in justice to them, that they
 have

have all along, from their first formation into a religious society, taken all the prudential cautions that can reasonably be expected from the wisdom of any collective body of people, to guard against and discountenance all such chimerical appearances amongst them. As some few instances of which care, I shall give the following extracts taken from their yearly meeting epistles, which contain the advices of the heads of the society to the members thereof in general; *viz.*

‘ Friends should be aware of such, and
 ‘ give no encouragement nor countenance
 ‘ to them, who go rambling idly up and
 ‘ down the countries, under pretence of
 ‘ preaching truth, who are out of the unity
 ‘ of friends in their own country; whose
 ‘ conversations and examples are not favourable
 ‘ as becomes the truth.—Friends advised
 ‘ to warn them to return, and settle in their
 ‘ places and honest employments, and seek
 ‘ unity with their own meetings.’

‘ It is recommended that all ministers,
 ‘ travelling in the work thereof, do take certificates from the meetings they belong to
 ‘ of the unity of their friends with them.’

‘ It

' It is advised that the meetings where-
 ' unto any young ministering friends belong,
 ' do watch over such, to see that they walk
 ' humbly and wisely, that as, on one hand,
 ' nothing truly tending to the glory of God,
 ' and edification of his church, may be dis-
 ' couraged, so, on the other hand, where
 ' any thing appears which may make advice
 ' necessary, that the elders and ministers do,
 ' in the wisdom of God, give their advice
 ' thereupon, with due regard to the state of
 ' weakness and childhood such may be
 ' under.'

' That ministers and others, in preaching
 ' and writing, &c. about the things of God,
 ' keep to the form of sound words in Scrip-
 ' ture terms.'

' We earnestly caution and intreat all such
 ' as find themselves concerned to exhort and
 ' admonish others, that they themselves be
 ' especially careful of their own conduct;
 ' that by circumspect walking in all holiness
 ' of life and conversation, they may become
 ' living examples of the purity and excel-
 ' lence of the advices they recommend.'

' And as to such whom God, having
 ' endued with knowledge and experience
 ' of

' of the cleansing operations of his Spirit,
 ' hath concerned to minister unto others,
 ' let them adorn the doctrine of the Gospel,
 ' by shewing, out of a good conversation,
 ' their works with meekness of wisdom.—
 ' Such as these, being clothed with humility,
 ' and exemplary to the flock, are worthy of
 ' double honour, and to be highly esteemed
 ' in the church of Christ.'
 ' Although the labours of true ministers
 ' are highly serviceable in the church, and
 ' the feet of those who publish the glad
 ' tidings of salvation exceeding beautiful,
 ' yet the aim and design of every true
 ' Gospel minister is to direct the minds of
 ' all to the divine teaching of the Holy
 ' Spirit, and to have their whole trust and
 ' expectation on the Lord alone. When
 ' any part of that dependence is broken off
 ' from Him, and placed on any instrument,
 ' it becomes a weight and burthen to such,
 ' and an impediment to its service.'

So much from their epistles of advice relative to their ministers, in which I confess I cannot see any thing inconsistent with good sense, however it may be with what is called philosophy; but when I read of the boldness
 of

of their first champion *George Fox*, in declaring what he believed to be the truth, I cannot admire at the harsh epithets which the high priests and lordly professors of those times bestowed upon him. In his Journal we find, that there always subsisted a kind of a civil war between them ; tho' some of the moderate and sober part of the clerical order behaved with great civility and kindness towards him. In one of the disputes he had with the first-mentioned class, he says the priests called him to come to argument, and he told them that he denied their voices, for they were ' the voices of hirelings and strangers : they cried, Prove it, ' prove it. I directed them (says he) to the ' 10th of *John*, where they might see what ' Christ said of such.' He declared, that He was ' the true shepherd that laid down ' his life for his sheep ; and his sheep heard ' his voice, and followed him ; but the ' hireling would fly when the wolf came, ' because he was an hireling.' Then the priests interrupted him ; but he told the audience, that if they would attend, he would shew them by the Scriptures why he denied those eight priests (for that was the number

number he was then in dispute with) that stood before him, and all the hireling teachers of the world whatsoever; whereupon both priests and people consented. ‘ Then
 ‘ I shewed them (continues he) out of *Isaiab*,
 ‘ *Jeremiah*, *Ezekiel*, *Micah*, *Malachi*, and
 ‘ other prophets, that they were in the steps
 ‘ of such as God sent his true prophets to
 ‘ cry against; for, said I, you are such as
 ‘ the prophet *Jeremiah* cried against, ch. v.
 ‘ when he said, ‘ The prophets prophesy
 ‘ falsely, and the priests bear rule by their
 ‘ means.’ ‘ You are such as used their
 ‘ tongues, and said, ‘ Thus saith the Lord,
 ‘ when the Lord never spoke to them; such
 ‘ as followed their own spirits, and saw
 ‘ nothing, but spoke a divination of their
 ‘ own brain, and by their lies and their
 ‘ lightness caused the people to err.’ *Jer.*
 xiv. ‘ You are such as they were that
 ‘ sought their gain from their quarter, that
 ‘ were as greedy dumb dogs, that could
 ‘ never have enough,’ ‘ whom the Lord
 ‘ sent his prophet *Isaiab* to cry against, *Isa.*
 lvi. ‘ You are such as they were who
 ‘ taught for handfuls of barley and pieces
 ‘ of bread, who sewed pillows under peoples

‘ arm-holes, that they might lie soft in their
 ‘ fins,’ *Ezek. xiii.* ‘ You are such as they
 ‘ who ‘ taught for the fleece and the wool,
 ‘ and made a prey of the people,’ *Ezek.*
xxxiv. ‘ But the Lord is gathering his
 ‘ sheep from your mouths, and from your
 ‘ barren mountain, and is bringing them to
 ‘ Christ, the One Shepherd, whom he hath
 ‘ set over his flock, as by his prophet *Ezekiel*
 ‘ he then declared he would do. You are
 ‘ such as those that ‘ divined for money,
 ‘ and preached for hire ; and if a man did
 ‘ not put into their mouths, they prepared
 ‘ war against him, as the prophet *Micah*
 ‘ complained,’ chap. *iii.* ‘ Thus I went
 ‘ through the prophets, too largely to be
 ‘ here repeated. Then coming to the New
 ‘ Testament, I shewed from thence that
 ‘ they were like the chief priests, scribes,
 ‘ and pharisees, whom Christ cried woe
 ‘ against, *Matth. xxiii.* And that they were
 ‘ such false apostles as the true apostles cried
 ‘ against ; such as ‘ taught for filthy lucre ;’
 ‘ such antichrists and deceivers as they cried
 ‘ against, that ‘ minded earthly things, and
 ‘ served not the Lord Jesus Christ, but
 ‘ their own bellies :’ ‘ For they that served
 ‘ Christ

‘ Christ gave freely, and preached freely, as
 ‘ he commanded them ; but they that will
 ‘ not preach without hire, tithes, or outward
 ‘ means, serve their own bellies, and not
 ‘ Christ ; and through the good words of
 ‘ the Scriptures, and feigned words of their
 ‘ own, they made merchandize of the people
 ‘ then, as (said I) ye now do.—When I
 ‘ had largely quoted the Scriptures, and
 ‘ shewn them wherein they were like the
 ‘ Pharisees, loving to be called of men
 ‘ Masters, to go in long robes, to stand
 ‘ praying in the synagogues, to have the
 ‘ uppermost rooms at feasts, and the like ;
 ‘ and when I had thrown them out in the
 ‘ sight of the people amongst the false pro-
 ‘ phets, deceivers, Scribes, and Pharisees,
 ‘ and shewn at large how such as they were
 ‘ judged and condemned by the true pro-
 ‘ phets, Christ and the Apostles, I directed
 ‘ them to the Light of Jesus, who enlight-
 ‘ ens every man that cometh into the world,
 ‘ that by it they might see whether these
 ‘ things were not true as had been spoken.’

. So much from *George Fox* ; which I doubt
 not will be thought very ungentle treatment
 of the priests ; for it is a holding maxim

with the world, that the truth is not to be told at all times : but allowances must be made for the difference of mens education. Honest man ! it was his way. Dr. *Formey*, I suppose, may know, that in *England*, as well as in some other parts, they are by many accounted the wisest men of this class, who best understand the arts of insinuation, and the practice of servile complaisance ; as these (generally speaking) are well known to be the high roads to lucrative preferments, which are attractions too powerful for wise men like them to resist. However, I hope this will not be taken (I am sure it is not intended) as a reflection upon the clergy in general, either in *England* or abroad. I am very well assured there are many very worthy and amiable characters among them ; men of deep learning, true piety, and extensive charity, whose moderation shines, and sends forth a sweet favour, highly worthy of imitation ; to whom I wish an increase of numbers. Some such no doubt there were in *George Fox's* time ; but his variance with the other class was, as appears to me, the true reason of his being so opprobriously distinguished with the epithets of turbulent, fanatic,

natic, madman, &c. for what terms could be even harsh enough for the would-seem orthodox of those days to bestow upon so dangerous an heretic ?

As to the relation of the Quakers having some person appointed to officiate, in proposing some useful doctrine to the people, where no one of the assembly found themselves inspired or concerned, that the meeting might not break up without any thing being done, I cannot but admire from what pure source the learned Chancellor *Mosheim* drew this account ! as I remember he does not give his authorities : but this I can assure Dr. *Formey*, that however scrupulous he might be with respect to relating matters of fact, and however well convinced of the propriety of this, that concerning the appointment he mentions, the Quakers are entirely indebted to the Chancellor for all they ever heard about it ; no such institution having ever found a place within their society ; consequently the stipend annexed to the appointment must be altogether as groundless : nor is it less so that they were, or are, become ashamed of their silent meetings, which is asserted to have been the

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motive

motive that led them to the institution of such an officer amongst them.

In whatever light Dr. *Formey*, or others, may be pleased to view the Quakers, there are in that body of people those, whose principles, I trust, are founded upon a more solid basis than that of popular approbation; and though, from the little shew they make of external religion, they may sometimes excite the laughter and contempt of such light and airy minds as possess no solid principles of internal religion, yet that is to them rather cause of sorrow and pity towards such unhappy superficialists, than any occasion of shame to themselves; for shame must surely arise from a sense of sin, or conviction of some glaring impropriety of conduct; neither of which is in any-wise the case with the sensible part of this society in respect to their silent meetings, which they look upon as the most rational way (where no instrument is truly concerned to administer to them) of performing acceptable worship to the Father of Spirits, and Searcher of Hearts, with whom sincerity and truth in devotion is alone acceptable.

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This people are pretty generally represented too as despisers of human literature, the arts and sciences (tho' this is by no means chargeable upon Dr. *Formey's* representation) but the truth is, they condemn no useful acquirements whatever, but only the *abuse* of human literature, when the *absolute necessity* of it is pleaded as a qualification for a Gospel-ministry; and it is suffered to attract the attention of the mind so much, as to become as it were an idol, that runs away with the affections from their true center; which should be in that Being by whose permission they exist, and enjoy every thing they are here possessed of; and whose service ought to be their primary object. Next to this duty, they esteem it one of the greatest ornaments of our nature; and those who are best acquainted with the writings of the advocates for Quakerism, must acknowledge that there have been amongst them men of great literary abilities; such were *Robert Barclay*, *William Penn*, *Isaac Penington*, *Samuel Fisher*, *William Sewel*, *Josiah Martin*, *Joseph Besse*, *Alexander Arscot*, *Richard Claridge*, *Anthony Pearson*, *Thomas Story*, *Thomas Ellwood*, *Daniel Philips*, &c. And some of the earliest

earliest and principal promulgators of their doctrines, viz. *George Fox* the elder, *George Fox* the younger (so distinguished, tho' I believe not related to each other) *William Dewsbury*, *Edward Burrough*, *Thomas Taylor*, *Thomas Lawson*, *Stephen Crisp*, *William Ames*, *Josiah Cole*, *William Caton*, *John Audland*, *John Bocket*, *R. Hubberthorn*, *James Parnel*, *John Crook*, *G. Barnardiston*, *John Stubbs*, *Francis Howgil*, *George Whitehead*, *William Baily*, *Dr. Thomas Lower*, *William Mead*, *Charles Marshall*, *Richard Farnsworth*, *Thomas Aldam*, *John Camm*, *Thomas Holmes*, *Hugh Turford*, *John Tomkins*, *Alexander Parker*, *William Simpson*, *Robert Withers*, *Thomas Low*, *John Burnyeat*, *Robert Lodge*, *Thomas Salthouse*, *William Shewin*, *Benjamin Lindley*, *Joseph Pike*, *J. Wyeth*, and *Samuel Crisp*, &c. &c. were perhaps men of as unexceptionable characters, as moralists and christians, as the propagators of the principles of any society of men whatsoever. Part of them were writers, part preachers, part of them engaged in both services, and that without the bias of lucre to actuate them to their several undertakings; all of them, so far as I could ever learn, were men of sound understanding,

ing, many of them of very liberal fortunes and educations; and as they have long left the stage of this world, I doubt not but they are now in the enjoyment of the just recompence of their labours.

However unexceptionable the characters of the promulgators of their doctrines may have been, the Quakers have, and I believe will for the present, meet with the fate that almost all reformers both in religion and science have done, *i. e.* that of being traduced and misrepresented through prejudice and ignorance; but if I were to venture to conjecture what will happen in any future distant period of time, when those clouds upon mens understandings may be dispersed, I should almost be bold to assert, that their memories will then be contemplated with that pleasure and respect, which never fails to glow in a truly ingenuous breast towards those who have been the patterns and promoters of those amiable virtues that contribute to the honour, felicity, and safety of mankind here, and their happiness time without end hereafter. And tho' it be true that there is a declension at present in the number of their professed adherents, yet I

am of opinion that there is a much greater increase of their admirers ; and upon taking a review of the characters of those who have deserted from them, I cannot persuade myself that there is one of them who does honour to any other religious society. So egregious a trifle as a laced coat and feather, added to an unreserved compliance with the ever-changing modes of the times, have been the attractions of one part ; an entire attachment to the golden idol of this world, and the policy requisite for the attainment of it, has been the loss of a second class ; and marriage connections of a third : in which three, many persons of education and understanding have departed from all communion with them : and a still greater number than any one of these, by degenerating into profligacy, and forsaking almost every worthy principle either divine or human, notwithstanding all the care that could be taken for their preservation. These last unhappy beings have pretty universally met with the melancholy fate of most other bold inlisters into the slavery of their grand adversary ;—ruin here ; and it is greatly to be feared have missed of arriving safe at that haven of undecaying felicity,

felicity, into which piety and virtue are indispensable passports : but not one instance do I know of, wherein a loss has been sustained through the conviction of a sound, humble, and dispassionate mind concerning the impropriety of their doctrines.

I have taken notice of such things in thy representation of the Quakers, as, upon my reading over thy works, I noted down for correction respecting them. The rest of thy narration, I believe, stands nearly or quite right. *Mosheim*, from whom thou drawest thy account principally, I think displays a great knowledge of the names of the works that have been written on both sides the question for and against the Quakers ; but tho' I cannot agree with him in judgment, I nevertheless consider him as one of the greatest literary ornaments of this century. If I remember right, his chief omissions in the case before me are, his not informing his readers that the extravagancies he relates concerning *Nayler* were disapproved of by his friends ; and his not taking notice of *Josiah Martin's* letter to *Voltaire*, when he had, on the other hand, made mention of the latter's letters upon the *English* nation,

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wherein the Quakers are grossly misrepresented. It is true, he rather treats *Voltaire* with that contempt so superficial a writer deserves, who suffers his volatility to run away with his reason, as the speciousness of his language does too frequently with that of his reader. His little regard to truth, together with his genteel licentious notions, are, it must be owned, admirably well calculated to suit the taste of a pretty species of triflers, usually denominated (by a perversion of the use of words) polite gentlemen and fine ladies; with whom all the beauties of an author consist in his powers of invention to raise their laughter; no matter how absurd or contemptible in itself the subject be which excites it, provided the inventor do but make it appear, that he is (according to their happy way of expressing it) a funny clever fellow; and with this class I think *Voltaire* deservedly stands in the highest estimation.

As I have spun my matter out much beyond my intention, I shall omit the sentiments and collected testimonies of one of the most solid and rational divines and philosophers of these latter ages, in defence of
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that inward pure Light and Principle, considered as the fundamental distinguishing characteristic of Quakerism, *i.e.* *John Smith's*, Fellow of *Queen's College, Cambridge*, and the great ornament thereof, as well as honour to this nation, in his select discourses first published in 1660. I have the passages for my purpose collected; but they are so numerous, strong, and sentimental, that I must beg leave to refer to the work itself, not doubting but you have it in your academy at *Berlin*; for to do the writer's memory justice in my citations of his works, would be to write as much more as hath already tired the hand that guides my pen; and I have already I hope said enough to correct the mistakes that first occasioned my taking it up.

Be pleased to remark to the ingenious master of your Royal Academy, the Marquis *d'Argens*, that his portraits of the Quakers are so unlike the life, that if it was not for his express mention of them by name, his descriptions would hardly be known as an intended representation of them, by any persons that are acquainted with them. I hope if ever he sits down to correct his *Jewish Spy*,
and

and other writings, that have been so long the favourite amusement of the world, if he thinks it will not lessen his reputation with his readers, that he will place in his list of emendations such a change in the dress and painting of his former portraits, that they may be known by the justness of their features, and the truth of the story relative to them.

Before I conclude, I would observe that in the general I have as mean an opinion of the pretended miracles (in which I include the pretended gift of foresight of what will happen) of these latter ages, as also of most of those that have been pretended to since the times of the apostles, as Dr. *Formey*, Dr. *Middleton*, or most other free enquirers into them, at least such as I have seen; being of opinion that they have mostly been conceived through superstition, and owe their credit to the credulity of the times. But, alas! what shall we say, or how shall we account for the strong prepossession of mens minds in favour of any generally received belief? Every age from *Moses's* time has believed in the powers of witchcraft being possessed by old women; but the wisdom
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of the present more discerning age seems to have exploded it; indeed in this country there is an act of parliament made for the repeal of all former laws founded upon the supposition of its real existence. Succeeding ages most likely will ridicule their forefathers for their credulity, in so long harbouring such chimeras within their brain; yet instances often occur wherein we see mens senses bewitched still. I think we may, as reasonable beings, be more justly displeased with ourselves for the difference we find in our own opinions in the course of a short life, than with another man, or set of men, because he or they do not agree in judgment concerning things relative either to this world or the next with ourselves; especially so, where no possible injury can arise to the one party from the difference of the other, either here or hereafter: where cool dispassionate reasoning cannot reconcile them, it highly becomes the wisdom of the legislative power in every country, while they continue good subjects, to take care that neither be possessed of power to do the other any harm; otherwise, such is the operation of the love and charity of bigotted zealots towards

towards each other, that those in power would exercise it to the ruining of those that were out; and thereby cut the very sinews of industry, sincerity, and every thing that contributes to the prosperity and safety of a state, as is evident throughout the whole history of this world, so far as we are acquainted with it.

I would, on the one hand, recommend Dr. *Formey's* remarks, which I have last cited, together with a chapter * wrote by that great ornament of human nature *John Locke*, in his Essay upon Human Understanding, to the reading and consideration of every Quaker; as indeed I would all *Locke's* works, together with his disciple *James Burgh's* Dignity of Human Nature, to the library of every person without exception, as some of the best magazines of literary worth that I know for those that read with attention, and observe properly the connection of the facts they pretend to teach as truths, and are capable of forming a judgment whether they are truths or not: for otherwise, all reading is but a perplexing the understanding, instead of improving it, and at best a trifling amuse-

* Upon Enthusiasm.

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ment. On the other hand, I would recommend *Barclay's* Apology to every person that takes upon him or themselves to write or judge of the Quakers, that they may consider their arguments before they proceed to pass censure concerning them; for mere censure, unsupported by the evidence of facts, betrays a weak, illiberal, prejudiced, or base mind.

To conclude: As I found it impossible to confine my answer within the bounds I had in my mind prescribed to the undertaking, when I first sat down to it, (*i. e.* within the compass of a single sheet, addressed as a private letter) and considering that it was of a public nature, I have taken no small liberty in spinning out my matter to make it such a sized pamphlet as might be worth putting to the press. If Dr. *Formey*, or any other reader, should charge me with prolixity, I am sensible it will not be without justice, and therefore shall plead guilty; but the sentence must be left to the candour of my judges. I will only say I shall be very sorry, by any thing I have related, to be found to merit the epithet of a fanatic or madman. It has been my endeavour throughout the

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whole to give reason proper weight, and to preserve her in the true center of unbiaſſed judgment. I have alſo (to uſe Dr. *Mofheim's* expreſſions) drawn my materials from the fountain-head, by going to thoſe genuine ſources from whence pure and uncorrupted ſtreams of evidence flow. However, I know I am very fallible, and may poſſibly have made, even from thence, an injudicious ſelection ; for authorſhip is not my trade. Reading of books, and writing remarks thereupon, only employs that portion of time called leiſure hours, which might be otherwiſe more unprofitably ſpent. We ourſelves are the laſt to ſee our numerous deficiencies, nature having implanted in every breaſt ſomething more than common eſteem for that which is of its own production, which oftentimes draws a veil over the eye of the underſtanding : to this cauſe, very likely, may be owing defects in every line, where I, through blindneſs, fondly fancy I ſee beauties ; ſuch at leaſt as ariſe from an honeſt intention of repreſenting facts in their true colours. Such as they are, I ſtand alone anſwerable for them, as I diſclaim all attachments to parties, or perſons, or influence,

contrary

contrary to my own judgment of men and things. Yet persuaded, from a sense of my own frailty, of its imperfections, I shall, with all becoming humility, receive the corrections of any one that may offer them; ever considering just reproof as profitable for instruction, and prudent admonition as the mark of unsophisticated friendship. With this assurance I bid thee adieu, and subscribe myself with sincerity, and all due respect,

Thy well-wishing friend,

London,
15th of the 9th Mo.
Sept. 1766.

PHILALETHES.

no account of the country of the north
as a whole, but only of the part of it

which is the most fertile and the most
productive of the north of the island

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HOWEVER immethodical it may seem to annex such long extracts as the following to a performance of this kind (especially that from the poem, which seems to have little or no connection with it) yet being persuaded that the just and beautiful sentiments they convey to the mind cannot but be agreeable to every judicious reader, and abundantly compensate him for the time he may bestow on the perusal of them, I shall offer no further apology for giving them a place where they stand.



CHRISTIAN unity, and ecclesiastical uniformity, are two things. The first is conversant about the Inward, Substantial, and Vital Parts of Christianity, things essential to a Christian as such. The latter about circumstantial matters, points of mere ceremony and form; things no more essential to a person as a Christian, L than

' than his particular features, motion, or
 ' dress, are necessary to his being a man, or
 ' one of the human kind. Through Christ
 ' we have access by One Spirit to the Father,
 ' *Ephes. ii. 18.* Thus does an inspired
 ' apostle express the common privilege of
 ' all true Christians, and exhibit the grand
 ' point in which all the great lines of true
 ' Christianity, Faith, and Worship unite, as
 ' their common centre. They who worship
 ' the Father through the Son, as the only
 ' Mediator, and by the Spirit, with humble
 ' reliance on his gracious aids (sensible that
 ' they *in themselves* are unworthy to be ac-
 ' cepted, and *of themselves* are unable to per-
 ' form their duty in an acceptable manner)
 ' unite in the main essentials of the Christian
 ' profession and worship, how much soever
 ' they be in other respects divided.' A very
 sensible anonymous writer of a treatise on
 Public Prayer, published by *Buckland*.

ALL



ALL things without, which round about we see,

We seek to know, and have therewith to do :
But that whereby we reason, live, and be,
Within ourselves, we strangers are thereto,

We seek to know the moving of each sphere,
And the strange cause o' th' ebbs and floods of Nile,
But of that clock which in our breasts we bear,
The subtle motions we forget the while.

We that acquaint ourselves with ev'ry zone,
And pass the tropicks, and behold each pole;
When we come home, are to ourselves unknown,
And unacquainted still with our own soul.

We study speech, but others we persuade;
We leech-craft learn, but others cure with it;
W' interpret laws which other men have made,
But read not those which in our hearts are writ.

Is it because the mind is like the eye,
Thro' which it gathers knowledge by degrees;
Whose rays reflect not, but spread outwardly,
Not seeing itself, when other things it sees ?

And while the face of outward things we find
Pleasing and fair, agreeable and sweet,
These things transport and carry out the mind,
That with *herself* the mind can never meet.

Yet

Yet if *affliction* once her wars begin,
 And threat the feeble sense with sword and fire,
 The mind *contractis* herself, and *shrinketh in*,
 And to *herself* she gladly doth retire.

If aught can teach us aught, affliction's looks
 (Making us pry into ourselves so near)
 Teach us to *know ourselves* beyond all books,
 Or all the *learned schools* that ever were.

This mistress lately pluck'd me by the ear;
 And many a golden lesson hath me taught;
 Hath made my senses quick, my reason clear,
 Reform'd my will, and rectify'd my thought.

Neither *Minerva*, nor the learned muse,
 Nor rules of art, nor precepts of the wise;
 Could in my brain those beams of skill infuse,
 As but the glance of this dame's angry eyes.

I know my *body's* of so frail a kind,
 As force without, fevers within, can kill;
 I know the heavenly nature of my *mind*,
 But 'tis corrupted both in wit and will.

I know my life's a pain, and but a span;
 I know my sense is mock'd in ev'ry thing;
 And, to conclude, I know myself a *man*,
 Which is a *proud*, and yet a *wretched* thing.

Sir JOHN DAVIES.

